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WHOLE NO. 986.

A Message from Helen Wilmans.

This is the title of a booklet just received, giving a history of the prosecutions directed against Mrs. Wilmans. The following paragraphs are selected from it. The matter is of sufficient importance to justify its complete reproduction, but our limited space renders this impracticable. Many people believe that Helen Wilmans can do all she claims to be able to do; others are sure she cannot. But the question as to the validity of her claims sinks into insignificance in comparison with the vital question of the right of the individual to communicate with Helen Wilmans or with anyone else he may choose. If the men in the Postoffice Department at Washington are to decide whether we get our money's worth from a mental healer, why should the same power not decide whether any other physician gives us proper value; and if in the realm of medicine, why not so in the matter of instruction, or of any business? If the department had to pass on the merits of every piano, toothwash, typewriter and thrashing-machine that is advertised, it might have a good deal of business on its hands; but then more "jobs" would be in the gift of the reigning administration, and our Socialistic friends could with further pride point to our postal system as an illustration of the possibilities of Socialism.

For further particulars regarding Mrs. Wilmans' case, circulars of her books, etc., address Ada W. Powers, Seabreeze, Fla.

L. H.

Mrs. Post was known to the public as a magazine writer before her marriage, under her maiden name of Helen Wilmans, and has since retained it as her nom de plume, and has written numerous books and has edited and published several journals under this, her maiden name. For sixteen years she has taught and practiced mental therapeutics—the healing of disease by mental process and without the use of drugs—being universally recognized as the founder of the school of mental science. About two years ago the Postmaster General suddenly, and without notice to her, issued an order that all letters addressed to Helen Wilmans should be marked fraudulent upon the envelope at the delivery office and returned to their respective writers. Upon her remonstrance she was granted a hearing before the department over which Mr. Tyner presided. (Since then he has been convicted before the public of being a partner in the ring of boodlers, and compelled to resign his office, after which he induced his wife to steal the papers supposedly incriminating himself and others.) Mr. Tyner appointed Mr. Christiancy (also since forced to resign because of irregularities in office) to hear the pleadings. On Mrs. Wilmans' (Mrs. Post's) behalf, besides her husband, Mr. C. C. Post, and their attorney, there appeared in her defense two physicians in regular standing and practice, who voluntarily testified to her integrity of character and the scientific principle upon which her practice is based. Some half-dozen people of both sexes and of high standing in society and the business world also testified similarly, and in addition to these personal witnesses there were presented 200 sworn testimonial from people she had cured of various ailments, and some

500 letters from patients testifying to the benefits they had received or were receiving from her treatments. None of these documents were even examined by Mr. Christiancy or by Mr. Tyner or by any other of the postoffice officials. No witnesses were examined for the government except Mr. Fred Peer, the inspector charged with the management of the case by the government; yet the department refused to remove the order returning her letters marked fraudulent, but said she could get letters addressed to her under her married name. This amounted to a conviction and a fine pretty nearly equal to her income from her business, and that, too, without a hearing in any court recognized by the constitution, without judge or jury, except that of an appointee in the Postoffice Department. Helen Wilmans was thus branded a fraud before the public, and her business, both as a healer of diseases and as a publisher both of books and of a weekly journal of over 10,000 circulation, virtually destroyed; yet as Mrs. Helen Wilmans-Post she was held innocent.

A few weeks later Mrs. Wilmans-Post, her husband, Mr. C. C. Post, and her son-in-law, C. F. Burgman, were indicted on sixteen counts—that is, in the name of sixteen people whom she had treated, only one of whom knew of the use of his name in the getting of indictments, and that one a stool pigeon of the department. Of the sixteen, twelve immediately wrote offering to give evidence in the defense of the prisoners, who had meantime been released on bonds of \$5,000 each. These indictments were secured by frightening one of Mrs. Wilmans-Post's clerks *under threats*, into surrendering the books containing the names of her patients. The prosecuting attorney took these books before the grand jury, told them mental healing was a fraud, and simply read the names of her patients off the books, saying these were some of those defrauded. Before the court had taken action on these indictments, Mr. Peer, still representing the Postoffice Department, went to Macon, Ga., and secured other indictments in the same way and asked to have the indicted parties sent to Georgia for trial. Judge Locke, of the Federal Court, declared all these indictments bad, but others were again secured by the use of the books and the evidence of several discharged employees of Mrs. Wilmans-Post and one or two personal enemies of Mr. Post. Meantime the Supreme Court of the United States in the Weltmer case ruled that mental therapeutics, or healing by mental processes, is a legitimate business; whereupon the department officials refused to try the accused upon the indictments still standing against them, and went to Tampa, Fla., obtained a grand jury drawn from a small portion of the district, and not in conformity with the order of the court, in which they charge in essence that Mrs. Wilmans-Post could heal by mental process, but never made any effort to heal those who paid her to do so. Later a special grand jury was called at Jacksonville and still other indictments brought, and on these both parties agreed to go to trial, the Judge setting the date of trial for December, the accused again giving bond for their appearance.

Thus two whole years have been covered, during which, in addition to the persecution of the postoffice officials (a half-dozen or more of whom have been convicted of receiving bribes either for robbing the government on contracts or of collecting blood money of persons engaged in both legitimate and fraudulent enterprises) there have been efforts in two state legislatures, backed by the medical association of the state, to secure the

passage of state laws to make the practice of mental therapeutics a crime, both of which ignominiously failed.

One would naturally think this enough; but not so. Another fraud order has been issued covering the married name of Mrs. Wilmans, Mrs. C. C. Post, also all letters addressed to her paper under its title, also the names of Mr. C. C. Post and of C. F. Burgman.

Now think a moment; none of these parties have ever been declared guilty of any offense against the law, Mr. Post, neither Mr. Burgman ever had any pecuniary interest in Mrs. Wilmans-Post's business. Yet they are refused the use of the mails. They are under indictment and the day is set for trial; yet they cannot get a letter from any one who would appear in their defense, nor from their attorneys, nor from any one anywhere. Mr. Burgman is in Philadelphia, where he went to start a commission business. Mr. Post is in Essex, N. C., the president and general manager of a mining property in which over 500 people have invested money purely on their confidence in his integrity and business ability. If this order is enforced Mr. Post cannot get a letter from the stockholders or from his board of directors or from his wife; and if either he or she were dying neither could communicate with the other by letter except through some third person. And what the department officials had done to these people they claim the authority to do to any citizen of the United States or to any citizen or resident of a foreign country, in so far as any business they may wish to transact with citizens or residents of this country is concerned.

Think a little further. It is not Mr. and Mrs. Post alone that judgment is being passed on by these officials. They are assuming the authority and claiming to possess the wisdom to entitle them to judge of all persons who use the mails, without regard to age or sex, as to their ability to judge for themselves whether they are getting what they want, and what they paid for, or not, and of forbidding them to buy or sell through the use of the mails, without possibility of recourse. They can and have protected concerns known publicly to be devised for the purpose of swindling, and have divided the profits; on the other hand they have destroyed the business and injured the reputation of honorable citizens who refused to pay blood money; and no man or woman knows what will follow in the years to come if this overriding of the rights and liberties of the people be not put a stop to now. If there has been an enactment by Congress which gives these officials a shadow of a claim to the possession of authority to condemn and fine citizens without trial by judge or jury, to bankrupt and brand as criminals any whom they choose, with no possibility of redress to follow their refusal to the right of second-class postage to any and every paper that advocates legislation which they do not want passed, or expresses views upon scientific or economic questions of which they do not approve, then it is the duty of every citizen to make sure that that enactment be repealed at the next session of Congress. No spirit of partisanship should enter into any discussion of the matter from any source. It is a question away and above all questions in which party interests can possibly be involved; it is the question as to whether one man, and he an appointed and not an elected official, shall exercise an authority such as even the Czar of Russia might well hesitate to use.

Declines to Run for Parliament.

The Shop Assistants' Union of London, England, recently proposed to nominate John Turner as a candidate for member of the House of Commons. In his letter to the secretary of the union declining the honor, Mr. Turner wrote:

"While I am gratified with the intended compliment at being one of those nominated for ballot of the members as the Union Parliamentary candidate, it would be impossible for me to stand, even if selected, since I feel very strongly that it would be wasting my time, and the union's money, in a hopeless contest. Every minute lost and penny spent would be just so much money and effort diverted from the more necessary, useful, and profitable work of organizing the assistants, so that they may have the power to help themselves. Besides, if the unlikely happened, and I was selected—stood, and was returned—it would be even worse, since I should have to give a lot of time to so-called 'public affairs,' which are, after all, only part of the organized exploitation of labor. Any little ability I may possess would be more and more absorbed in dealing with difficulties arising out of conditions which Parliament is quite helpless to alter even if it was so inclined. Being quite clear, and convinced on these points, I feel my place is among the 'rank and file,' trying to teach them the elementary lessons of combination—assured that even those palliatives possible through Parliament will be gained much quicker by pressure from outside than by any number of representatives inside the House of Commons. For these reasons I decline."

"Tak Kak" Replies to J. M. Greene.

It is possible that my arguments and methods of putting them are not above criticism, and this may be partly owing to my regard for the limited space of Lucifer. But referring to mine in No. 979, J. M. Greene commits two misrepresentations in his first two paragraphs. First, he says that I don't wish "a" discussion about vivisection and vaccination. I said that I did not wish to get into "the" discussion on these topics [which has been running] in Lucifer, and in which various issues had become mixed.

Second, he implies that I made the statement "that the question of vaccination does 'not enter' into that of vivisection."

I have looked over my former article in order to see upon what Mr. Greene was going. I find no foundation for this charge, and as my second paragraph in that article occupies only four lines, may I be permitted to reproduce it as a witness? It reads as follows:

"The question as to whether or not vaccination is a prophylactic against smallpox suggests investigations of definite scope and character, in which moralistic gnashing of teeth need not enter."

Quite a different proposition, you see.

Mr. Greene gives rein to his mere fancy, so far as my article is concerned, when he says that "to cite, against the argument of one who opposes an abuse from the moral standpoint, the fact that he opposes it from the practical standpoint as well, is, I believe, a new method in logic."

We are all glad to see abuses opposed—effectively, wisely, logically and by all means which we can believe and reasonably prove successful, without establishing or confirming and strengthening greater abuses. I am not aware of any such citation as spoken of by Mr. Greene. There can be no general objection to any variety of arguments, but there is urgent necessity for propositions each of which has one meaning and no more. That perhaps Mr. Greene does not concur with me in this I am at liberty to infer from the fact that he took my expression, viz., "the question as to whether or not vaccination is a prophylactic against smallpox," and broadened it into "the question of vaccination"; and then on this went off into the matter of tortures that calves experience in vaccine establishments. Anything to get to the humanitarian question. And then the humanitarian question, too often, is a means to get the "great and good" powers of a government, cruel as death in the last analysis, to regulate us by force. The very governments that are to save calves and rabbits are now forcing people to submit to vaccination.

The separation of questions which I contend for is a logical separation. I would rather be found in the company of those who kill the body than of those who kill the soul. But I will be found in the company of neither.

TAK KAK.

Economic Freedom Fundamental.

The correspondence of R. B. Kerr and Lillie D. White in recent numbers of Lucifer suggests something more fundamental. What Mr. Kerr desires—the elimination of weak and worthless life—is surely something all must wish. Of course, it can never be done, but it is a goal to look forward to. His remedy, however, is open to the serious objections urged against it by Lillie White. Instead of prostitution for money he proposes prostitution for children—and this in spite of the fact that nearly all prostitutes are childless.

Most of those who discuss the sex problem seemingly forget that freedom in love and marriage, as freedom in everything else, depends upon economic freedom. Take away from the weak and worthless the attractive power of their unearned wealth and neither under our present marriage system nor any other would they be likely to fill the world with weaklings. When all men and women face the world fairly, with nothing to help or hinder them but their own worth or worthlessness, freedom in love will come as the inevitable result. When it is secured I suspect marriage will tend to become permanent—probably more so than now—but whatever the consequences there is no need to fear.

Human nature is sound, on the whole. If it were not, it would soon cease to exist. Liberty is all we need; but legal liberty is nothing without economic liberty.

L. M. POWERS.

Real and Ideal.

There seems to be a disposition in the human mind, when distasteful facts are presented, to turn and rend the presenter of such facts, and even to assume that persons who state disagreeable truths favor these and are responsible for them. Even the judicial editor of Lucifer seems not quite free from prejudice against Byron ("Byron and Sex-Love," No. 982). He would ascribe the poet's utterances to immature judgment and to prejudices gathered in corrupt surroundings, coupled with an unbalanced mind.

But Byron wrote "Don Juan" between the ages of 31 and 36; and the canto from which I quoted was written when he was 33. His experience of life was wide and he was the very one to discover, reject and satirize the hypocrisies and corruptions of the society in which he had been brought up. Byron's faults of character were great, but lack of truth was not among them. Moreover his account of upper social life in Spain tallies with what Lecky says of it and with what persons conversant with the life of Southern Europe report. For my part, the picture presented appears to me much less disgusting than the smug hypocrisies and cruelties which prevail in the social life of England and North America. Neither the Latin races nor the Anglo-Saxon have solved the sex question, but Northern peoples have no right to pass judgment on Southern.

Mr. J. Herbert Rowell (in No. 982) shows feeling at the sketch I made of the evolution of sex domination; and in accordance with the mental tendency to which I above referred he assumes that I meant for a statement of an *ideal* what I merely stated as *real*; and he protests.

No; the story of sex domination is not pleasing, though it is interesting. I didn't invent it; it is fact; "it is God's fault." The picture given by past history of brutish man, loving to be slave-owner and holding in subjection brutish woman, loving to be slave, is hateful to us all. And perhaps the struggle of woman to be free is sadder still. But the picture that present history often gives, of half-educated man almost effacing himself under the dominion of sometimes less than half-educated woman, is also far from perfect in beauty. The change both in ideal and in actuality is the important point for us, with its promise of future change for the better. And let us bear in mind that "the aspiration of one generation is the fulfillment of the rest."

I mentioned sexual slavery and sexual starvation—always to be found side by side, and indeed often found together in one marriage. By sexual starvation I mean being debarred from the complete exercise of the sexual faculties, physical and mental, with the moral and usually physical ill-health which results from this cruelty to the normal man or woman. Mr. Rowell, curiously enough, supposes that I mean by sexual starvation the withholding of food and necessaries from woman by man when she will not sell herself to him in marriage. This seems to be why he honors me with a request to administer comfort to him in his misgivings regarding the economic support of free woman, though why he asks questions on this subject under the head of communistic colonies I am at a loss to imagine. He invites me to view from a mountain top a settlement of a hundred men and women, all having lofty ideals, especially of self-expression and happiness. No, friend, thank you. I don't believe you know your way thither—for there is only one such colony existing—namely, at Home, Wash., while I can boast that I had the pleasure of several weeks' sojourn there very recently. There free choice in the sexual relation by women is made a prominent ideal, and Home is the one place where motherhood openly and avowedly free is honored and respected as it ought to be. But as Home consists of people morally above average folk in our present world, I prefer not to draw my illustration from thence.

"It is a well-known fact that woman to-day still receives her support by and through man's labor." Indeed! But cast a glance back through history and observe how many "well-known facts" have become well-known fallacies. Is it by or through a man's or a woman's labor that every human being arrives into this world? By and through whom does this small being receive his food for his first few months? Who feeds and clothes him in his early years? The home is kept up by labor; has the man or the woman the longer hours of work? The man oftenest works in fresh air; and even in "civilization" he can usually secure sanitary conditions of labor if he belongs to a strong union; the woman usually has to work in the over-great heat

of a kitchen fire and often in laundry steam, and her work is thus more exhausting as well as longer. Compare the boys' and girls' day in the family. Both at a workable age are set to work in field or factory, but on returning from work the boy can play, or can improve himself by reading and win a better position (i. e., less work); the girl must "mind the baby" or otherwise help her overworked mother.

So much for the man's "supporting" his bondswoman. But does Mr. Rowell suppose that the numerous celibate women in England and in America suffer starvation owing to not being in bondage to a man? By no means; they are better off financially than their sisters, the wives.

Nor has openly free motherhood proved an economic failure, except where the exercise of this right is followed by relentless persecution. In parts of Germany unmarried mothers support their children without difficulty, and the same is true of districts in Scotland. In Vienna half the children born are illegitimate; in Munich the majority of children are so.

I presume, however, that Mr. Rowell really has in mind his own comparatively small class, and not the mass of mankind. No doubt the women of this class are very frequently exempt from all but a little work, and are thus dependent on men. But the alternative is not starvation, for these women could support themselves if necessary, and all the better when relieved from the nervous suffering caused by either sexual coercion or sexual deprivation. And he evidently thinks that the average gentleman would still under freedom refuse to work for the lady comrade of his home unless she agreed to be his permanent, exclusive and willing sex-slave. In this opinion, also, I differ from him. I believe both methods of eliminating sex-slavery without involving the child-bearing sex in starvation will be tried, and tried successfully; indeed, they are being tried in instances we all know: (1) Many ladies will chance independent work in order to attain freedom, when less stigma attaches to freedom; (2) many gentlemen will reach a sufficiently high ideal of sex-comradeship to make them work for the woman they love and their children, while relinquishing their claim to own the person of the woman as a once-for-all gift. There is also much indication that where children are increasingly scarce mothers will be subsidized by the collective will of the people; and I believe this Socialistic plan will greatly help the freedom of women.

But the main difficulty in the way of sex-freedom is surely not economic; it is mental. It is not caused by the inability of women to work, so much as by the inability of men and women to think.

DORA FORSTER.

Like Uncle Sam.

Assistant Secretary of the Interior Ryan, at one time a sheriff in his native state, relates that he was ordered to arrest an Indian who had been selling whisky to his red friends on the reservation. After the Sheriff had captured poor Lo, he gave him a sound lecture on the depravity of his conduct. The Indian listened stolidly to the reprimand, and finally asked: "No way Injun get outer this?"

"No one can help you now but God," was the reply.

Sadly the prisoner shook his head. Then he muttered: "God heap like Uncle Sam; Injun never see him."

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AT LAST I HAVE THEM!

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Lucifer, the Lightbearer

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—Same

LUCIFICO—Producing Light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Crookedness and Ignorance—for Liberty against Slavery—for Justice against Privilege.

A Kansas Greeting.

Rosedale, Kan., Sept. 4.

Having monopolized Lucifer's columns last week, I purpose to do penance this time by claiming but a small share of its space, just enough to let its readers know that, in the language of Daniel Webster, "I still live," and that, like another celebrity whose name I do not now recall, I do "not intend to die so long as I can see any one else alive."

Whether a desire to live just for the sake of living be commendable or not, I confess to a large share of that feeling. Goldsmith in his "Deserted Village" wrote:

"And as a hare whom horns and hounds pursue,
Pants to the place from whence at first she flew,
I still had hopes, my long vexations past,
Here to return and die at home at last."

With Goldsmith I feel, on starting westward, that whatever my wanderings may be I shall want to return to the place of starting, Chicago, but not like him as to object of returning; that is, I do not intend to "die" on my return. I expect to return to live, not to die—to live

"For the right that needs assistance;
For the wrong that needs resistance,
And for the good that I can do."

Tuesday evening, Sept. 1, at 10 o'clock, at the Polk street railway station, Chicago, I took leave of the good friends who had kindly volunteered to see me off, and boarding the night train of the "Santa Fe System" I indulged myself, for the second time in life, in the luxury of a berth in a "Pullman sleeper." To save expense my usual custom has been to ride in a "chair-car," else in an ordinary "day coach," when traveling by rail at night. In this instance I allowed myself to be persuaded by a niece, who had spent her summer vacation in Boston and was then on her way to resume her duties in school—by her I was at least partially convinced that at my age it was *bad economy* to deny myself the comfort and rest afforded by a "sleeper," and the result of compliance with this advice was eminently satisfactory; the long ride being restful and invigorating rather than exhausting and debilitating, as it would have been had I taken a day coach.

Arriving at Kansas City, the young but vigorous and apparently healthy rival of Chicago, I changed cars for Rosedale, Kan., a few miles away, the home of Lucifer's long-time friends and helpers, Drs. W. M. and L. M. Hammond, with whom I expect to sojourn till Monday or Tuesday next, meantime visiting friends in Kansas City. Dr. William M. Hammond is the Nestor of the dentistry profession in these parts, being 88 years old, and having but lately given up his work, on account of age, as professor and lecturer in a Kansas City dental college. His companion, my hostess, Dr. L. Mann Hammond, though no longer young in years, is still young in mental vigor and in active interest in the various reforms that are believed to promise better things for the race of humankind in the future than anything we see realized in the present. As pioneer teachers of the philosophy of Spiritualism few are more widely and none more favorably known in Kansas and Missouri than are Drs. W. M. and L. M. Hammond.

As stated in previous numbers, it is not yet decided as to how far west my journey shall extend. Several invitations have been received from friends in New Mexico, Arizona and California, encouraging me—now that I am on the wing—to practicalize a long-deferred design of seeing the wonders of those sunset lands. If I were assured that business enough could be transacted, in the way of getting names for Lucifer's list and in selling its literature, to defray all expenses of the trip, so that the home office would not be called upon for money, I should be strongly tempted to visit the Golden State, California, and its "Golden Gate," San Francisco, in which city Lucifer has many friends, not to mention Los Angeles, San Diego, San Jose and several other well-known cities and towns on or near the Coast.

If not too late in making the request I now ask all friends in Arizona and California who may feel an interest in the matter to write me at once, addressing me at Las Vegas, N. M., care Solomon Harman, Santa Fe storekeeper.

Thus far on my way the weather has been delicious, neither hot nor cold, a few light showers but no continued rain. Next week and week after I expect to call on friends at Valley Falls, Topeka, and perhaps several other places in Kansas on the line of the Santa Fe Railroad. Friends and subscribers in Kansas who may wish to have me call upon them will please address me at Valley Falls, care George Harman, editor Farmers' Vindicator.

M. HARMAN.

Freedom and Rights.

Freedom means the liberty to do as one wishes to do. And so long as one wishes to do only those things which do not interfere with another's rights he is perfectly free—that is, he would be if he had such liberty.

Now, rights, so called, are always relative; that is, they appear as rights only in social relations. When two or more people are related in some way, socially or otherwise, the principle of rights appears in their actions toward each other. Each has natural rights; that is, rights belonging to the individual sphere; but when people associate, natural rights give place to social rights.

To illustrate: I have a natural right to intercourse with the woman who pleases and inspires me, and to this my nature inclines, and of it my mind approves; but, perchance, the woman does not so incline, and her mind does not approve. Then I have not a right, and obviously ought not to have liberty in such case. The woman in the exercise of her rights refuses me, and thus she reveals to me a limit to my rights. This is the realm and the sphere of social rights. It is the rights between actors, and not the rights of some to govern others. If the woman approves and responds to me it is our matter, and Society or the State has no rights in the case.

It is clear, too, that I have not absolute freedom, for my freedom is limited by the woman's freedom. We have, then, what may be called social freedom taking the place of individual freedom. We each have the right and the freedom to make known our wishes, but we neither have a right to force our wishes.

By freedom, then, do we not mean freedom from the laws and customs which are an attempt of some to regulate the sexual relations of all?

But freedom does not necessarily mean varietism, nor the opposite of it. But it does mean varietism or any other form of sexual relationship that any two or more sensible and responsible people may agree upon. They may be monogamists if they so elect, or they may be free companions, or they may be total abstainers—only they shall be free to act in the matter as they see fit.

L. D. RATCLIFF.

We have added new books to our lists this week. Do not overlook them if you are interested in good reading.

Our readers everywhere are kindly requested to send us names of persons who might be interested in Lucifer's work if they could see a sample copy.

We would like to find copies of the "Miller-Strickland Controversy," "Secret Instructions of the Jesuits," "Martyrdom of Man," and "Aeology." Please state condition of books and price asked.

An Example Worth Following.

The following is a copy of a letter sent by one of Lucifer's readers to a friend, in presenting a year's subscription to Lucifer to him. Its perusal may be of interest to others who believe that Lucifer is doing a valuable work and that its circle of readers should be extended:

My Dear Sir: You will recollect the little green book ["Karezza"] of inquiring thought which drifted into my possession, and which I invited you to read before I had found time for its perusal myself. Your judgment was broader and deeper than that of the professional whom you in turn invited to read it and who expressed adverse criticism, that it was written for selfish motives. It impressed me more favorably; that the authoress, who enjoys high standing in her profession, sought only to instruct and enlighten—a delicately difficult task when considered how surrounded is the subject by ignorance, prejudice and Church tyranny. In fact, it interested and excited my curiosity sufficiently to read the production of another author on the same subject. The second booklet ["Diana"] convinces me even more that there is much in life which the ignorant, thoughtless and prejudiced overlook; that the broad field of knowledge and truth should be cultivated more, and that we should outgrow the narrow confines of slavish custom and superstition.

Accompanying the little print, which I note has attracted the attention of the industrious philosopher Tolstoi, I have paid a year's subscription to you of a little Chicago paper which in good conscience and intelligence seeks to lift natural subjects from the low levels to which both Church and State have unjustly cast them. You have the intelligence and individuality to think for yourself. Therefore you may catch from the discussion a new and worthy thought that might also help others whom you meet. Through knowledge and personal effort we can help ourselves and then we can and should, I think, help others, too.

Character and Heredity.

C. V. Cook, in a recent article on this subject, says:

"Given a healthy body and a normal brain and the forces of environment will defy all the known laws of heredity, as far as mental characteristics are concerned."

Here is just where I beg to differ. In the first place, we are not born with an equally normal or evenly developed brain. And where there is a deficiency of brain, environment can only stimulate, but not develop so as not to be overbalanced by other more developed natural tendencies.

He says: "If I and my brother are nursed, reared, etc., by same mother in same surroundings, heredity should make us alike." No, that does not follow; but if environment is the principal factor, it should. Heredity traces farther back than to father and mother—to generations back. Environment may gradually eradicate tendencies, but it is not yet proved that character can be molded at will, even though in isolated cases this may seem so. Characters are not more alike than human faces. Why guard prenatal influences if environment molds the character? I read in *Motherhood* that prenatal influences have as little to do with the embryo as the hen which warms the eggs she is hatching. A certain doctor therein claims the mother during gestation only provides a warm nest and food, and no nerves connect mother and child.

As a sample of hereditary character I can quote a curious incident regarding myself. Some thirty years ago my mother's death left the oldest child in care of rich relatives, to be educated and move all her life among rich and refined people, while I, the youngest, was brought out West to grow up with the country, enduring all the hardships and privations of early settlers; and yet after a separation of twenty-seven years we met, strangely alike in character as well as physically, and both so like the mother that bore us.

Environment may lead inherited characteristics in different channels, but we can not put heredity in the background. Where do we find a musician, poet, painter, sculptor or scientist by virtue of environment?—for instance, a case like Blind Tom, whose hand, touching the piano, drew music without previous knowledge of the existence of such an instrument?

FREDERIQUE A. DE CRANE.

"As Man Thinketh, So Is He."

Alta—"Oh, mamma, I am so warm with all these clothes on! I wish you would let me take them off."

Mamma—"What! And go without any clothing?"

A.—"Yes; why not? I don't need them, and why should I wear what I don't need? You say we shouldn't eat more than we need, and I don't see why we should wear more."

M.—"Would you like to expose your nudity?"

A.—"Why, what do you mean?"

M.—"If we were entirely nude, my child, we would expose a certain part which is called obscene. You remember hearing about the man who was arrested for indecent exposure. I did not intend you should hear it, but you did."

A.—"Mamma, don't you think God is a queer old thing to make us so?"

M.—"Oh, Alta! Alta! You must not call God an old thing."

A.—"But he must be awful old, mamma, truly, and when I called him Mr. God you said I mustn't, 'cause he wasn't a man, and I asked if he was an animal, and you said no, and acted scared. He's some kind of a thing, I suppose; he can't be nothing."

M.—"God is a great, holy and perfect being. Man was made in his image."

A.—"Then no part of God is obscene, I suppose. It can't be, if he is perfect."

M.—"Certainly not."

A.—"Then men are perfect, too, if they are made in God's image, and so are women and little girls; so of course their bodies are not obscene. Papa wouldn't love us so much if we were obscene. I just believe that the men who arrested that man had nasty minds. [Enter papa.] Oh, papa, am I obscene?"

Papa—"Obscene! What an idea! You are papa's little lump of sweetness."

A.—"Am I sweet all over?"

P.—"To be sure you are; sweet from head to foot."

A.—"And mamma, too?"

P.—"And mamma, too."

A.—"Oh, papa, I'm so glad you don't think such nasty things. I'm sure, now, that just the men themselves who arrested that man were obscene, because they thought the man was."

SADIE MAGOON.

Dancing.

We are not surprised to find some classes of religionists opposed to dancing, for they have put themselves on record as to the belief that all music except "sacred" music is of the devil and all amusements a delusion and a snare. But when a man who calls himself a Liberal (by the way, that word liberal covers a deal of illiberalism) declares that he would not be willing for his mother, wife, sister or daughter to dance, we wonder how he came to believe he has outgrown the superstition of the church.

It seems a queer estimate to put upon human nature to imagine that the sexual element which enters into dancing is a thing to be avoided. There are objectionable features in many so-called fashionable parties—late hours, overeating and often irrational dressing—but to object to the rhythmic motion, the touch, the glance, the evident pleasure in the fact that both sexes participate, is a sample of ignorant prudery. It is repression that causes unhappiness. The really criminal foolishness of many teachers and parents is responsible for the many listless, white-faced boys and girls we see every day.

To the lover of the beautiful there is no more pleasing sight than that of healthy, happy beings mingling in the dance, feet keeping time to the inspiriting music and the whole body thrilling with undefinable pleasure through the interchange of magnetic forces brought into play by the harmonious association of the sexes.

MYRA PEPPER.

"Those few who serve the State with their consciences as well as with their bodies, cannot but resist it for the most part, and are commonly called its enemies," said Henry D. Thoreau in his "Duty of Civil Disobedience"; and he proved his faith by his works, refusing to pay taxes and going to jail in consequence. This little booklet is of great value; and its publishers, The Simple Life Press of London, are to be thanked for issuing it in such neat, attractive style. We expect to have other of the Simple Life publications for sale later, among them booklets by Bolton Hall, Ernest H. Crosby and Tolstoi.

VARIOUS VOICES.

R. H. C., Corrigan, Tex.: I am in receipt of a copy of Lucifer, and while I do not fully agree with its teachings at this time, I do not condemn until I have investigated further, at any rate. I inclose 80 cents for thirteen weeks' subscription and pamphlets as listed herewith.

J. Moses Sapp, Seattle, Wash.: I am just back from a vacation trip near Home, Wash. I met many comrades at a picnic at that place on last Sunday. I, with other Liberals I met, would be glad to shake your hand once again, look into your kindly face. I am in love with this coast country, but it scarcely likes me as well, for my health has suffered.

J. O., Boston, Mass.: You have kindly sent me, through Mr. J. M. Greene, I presume, some copies of your paper. I enclose 30 cents, for which I would like to receive Rachel Campbell's "Prodigal Daughter" and Lucifer three months as per offer. The article "Greatest of All Reforms" was great. It is fortunate for the rest of us that there are those willing to sacrifice themselves for our good.

Bettie M. Roberts, Miller, Mo.: I notice some of Lucifer's readers are proposing colonies for different sections of the country, and the question arises in my mind, Why not locate a colony of Freethought, Anarchistic, Spiritualistic or Socialistic thinkers in Lawrence county, Mo.? This is a high location, with pure air and water; a fine fruit country. The land, of course, varies in quality and price. It is also the banner Sunday-school country in the world, and my husband and I should like to see some counter-influence at work. Will give all the information I can to those who will enclose stamp for reply, and will assist in every way possible.

J. T. P., Seattle, Wash.: A copy of Lucifer having fallen into my hands has caused me to desire more information along the lines it discusses. I therefore inclose 25 cents for a three months' subscription, thanking you in advance for "The Prodigal Daughter," which you kindly offer as a premium. For forty-two years I have lived in this beautiful world; but like thousands upon thousands I have walked alone, unaided by the opposite sex. This is unnatural, but not ungodly, as many married lives have proved to be. Have not yet, however, given up the search for a woman who wishes freedom and who will therefore appreciate one who is willing that each and all shall have the freedom which he has vainly sought.

Mrs. J. B. W., New Orleans, La.: To say that I am delighted with "The Wholesome Woman" but faintly expresses my feeling of what Dr. Greer has done in giving such a work to the world; clean, pure, and wholesome, it seems to purify the atmosphere of the room in which I keep the volume, the home library where I welcome my chosen friends, those whom lots of gray matter in their pretty heads make congenial. God bless Dr. Greer for his noble effort to uplift our sex, realizing as he does that "the hand that rocks the cradle rules the world," and the elevating of motherhood and womankind sounds the keynote that will fill the world with harmony. I thank you most earnestly as the means of placing this valuable work in my hands and hope to prove my appreciation by trying to increase its sales.

James Poppers, Benton Harbor, Mich.: I appreciate the good work you are doing. I consider the editorial work you are maintaining for Lucifer of a high order, and creditable to any movement. By way of suggestion I would add that I think you should place "Shrouds with Pockets" in your book list. Inclosed find \$1 for Lucifer another year.

[We have meant to add this book to our list, but have neglected doing so. It will be found listed in this issue. Its author, Henry E. Allen, has been for many years, and still is, a faithful friend of Lucifer. He heartily endorses Lucifer's work, and embodies it to a considerable extent in his own writings. We have sold a considerable number of his "In Hell and the Way Out." Though Lucifer is not a Socialist paper—unless it may be so designated in the broadest sense—a considerable proportion of our readers are Socialists. We give them a hearing occasionally, and will hereafter carry a list of Socialist books when we can conveniently do so.—L. H.]

E. J. Williams, Dell Rapids, S. D.: I am writing this to thank L. H. for her brave words in Lucifer No. 983. Although not an advocate of immense families or of bringing children into the world thoughtlessly and unpreparedly bodily, mentally and financially, yet I have no sympathy with those who believe it to be a misfortune to be born and that there are too many in the world now for the labor market. This is rather the fault of our social life and poor methods of distribution of the good things that are here all around us in plenty for all, if hours of labor, taxation, and other things were properly adjusted. In a comic paper the assertion was recently made that the "cliff-dwellers" died out because, like "flat-dwellers," they made babies impossible. I inclose the program of a new colony in which I am interested. I may join it next year, or at least visit it. Its objects are quite in line with Lucifer: country life, individualistic co-operation, freedom, etc. Perhaps some of the comrades would like to try it for a while and then make permanent arrangements if they found it agreeable. Hot Springs, Ark., is well known. The mild winters there may attract some from Chicago. I believe that the terrible increase of insanity among the white races in the last half century, especially the British-Americans, is due to the life of terrible nervous exhaustion—the worry, rush, excitement, and lack of healthful outdoor work and life. Some of "Cityless and Countryless World" I think bosh—"cutting off women's hair, for instance"; but most of it is O. K. I enjoyed reading it.

[The point I wished to make in the comment referred to was that, admitting that there is pain, trouble and expense involved in the bearing and rearing of children, they are worth all they cost if conditions are at all favorable. Of course, all people do not think so, but I am convinced that a great many do, and to such people the lack of children would be a great deprivation. I think that the disinclination to have children, evidenced by many people, is due to their health, financial conditions, or environments, rather than to the trouble naturally accompanying reproduction. Unlike our correspondent, I can sympathize with those to whom life is not worth living; certainly there must be many in that condition. If I have had nothing to eat for a week my hunger is not lessened by the knowledge that there is feasting next door, and if I had no reasonable prospect of being able to feed my child I would not feel safe in bearing one even though it had been mathematically demonstrated to me that there is in the world plenty of food for all if properly distributed. The fact remains that it is not properly distributed and that at this moment the children of thousands of mothers are suffering with hunger. And I can also sympathize with the flat-dwellers who have no children. Really, I am astonished by the temerity of those who do have children. Certainly a flat is no place for small children. The reasons are many and are so obvious that it is unnecessary to enumerate them.—The colony to which reference is made is located four miles from Hot Springs, Ark. From the circular I quote: "We are not so hungry for the society of those who believe like us as we are for the society of those who are willing that we should believe differently from themselves." Those wishing further information may address, enclosing stamps for reply, Zoan, 20 Central avenue, Hot Springs, Ark.—L. H.]

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